

DOCTRINAL PAPERS.

CHRIST'S TEMPTATION IN THE WILDERNESS.

Christ overcame temptation by faith in God, just as Christians do, and not otherwise. If this were true, He did so in divine strength. The saints did this thousands of years before Christ came in the flesh, and if the example of His success was so important, before man would struggle to rise, how did they succeed? The believer overcomes, not by the power of example, but in divine thought, Christ, being divine, conquers by Himself. Example does not assist the drowning, the helpless, the sinner, in temptation. It must be a strong arm reached from above to do this. Nothing but the Spirit of God, purifying and strengthening the soul, can keep it in the hour of temptation. The soul's want is not example. It is a Redeemer, a Saviour—one to pardon and purify. The soul's want is redemption in itself—Christ in him. Man never sought Christ because of His example in the wilderness. The apostle led men to Christ by preaching the cross, and He gloried in the cross. The missionary of the present day succeeds among the heathen by telling the same story.

Enlightened nations are brought to Him by the same means. What shall I do? is the soul-cry. Believe on the Lord Jesus Christ, is the answer—is the remedy. The Son of God could not be taught to be merciful, or sympathetic, by suffering. He knew man's wants without schooling. The apostle did not teach that Christ was educated by suffering; he taught that the God-head fully understands every want, and is ready and willing to stoop to man's condition, and relieve those wants in all cases, and that he has fully shown this in the atonement, as made by God manifest in the flesh. Man has had examples or illustrations in triumphing over temptation: Enoch, Elijah, Job, Noah, Daniel, and three Hebrews in the fire. Each triumphed gloriously. Christ's victory over temptation is not a proof that it is possible for fallen, sin-cursed humanity to triumph over sin. He must have possessed a fallen, sin-cursed nature, for His success to be a proof in that direction. It is a proof that "He is able to succor" the tempted. The wilderness could not have been the only place where He was tempted. The devil, no doubt, tried to lead Him into sin, before and after that conflict. Satan left Him there only for a season. His human nature did not act without the consent and co-operation of His divine nature. The scripture proof is against such an idea. But if the contrary were true, while thus acting, He was on probation. And if He could act thus at one time, He could do so at all times. If He acted thus in the wilderness, He could in the garden, and on the cross.

His human nature could have rebelled against the divine nature, even after it was nailed to the wood. His humanity did not stand alone in the wilderness. Luke says, "He was full of the Holy Ghost" when He went into the wilderness; and He returned in the power of the Spirit. He must have been equally full while there. He thought that the world's Redeemer, whom the Bible says is God, being now divine, and now human, alternating between the two, is simply absurd. If a human Christ was so important in the wilderness, why not in the garden, and on the cross? Would it not have been a grand example to men, for man alone to suffer and die for man, being supported only by a martyr's faith. If a divine Christ was needed in the garden and on the cross, then in the wilderness, and everywhere. And if He was God at one time, He was at all times. The Lord, by the prophets, fixes this matter beyond question. Isaiah says, "He shall not fail nor be discouraged. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee." Peter says, "The Spirit of Christ that was in the prophets do testify beforehand the sufferings of Christ, and the glory that should follow." The Psalmist says, "The Lord hath sworn and will not repent; thou art a priest forever after the order of Melchizedek." Paul adds, "By so much was Jesus made a surety of a better testament." God made him a surety by His oath, and will not repent—will never change this purpose; it is perfectly without condition and without contingency. Nothing is left here to the will of man or angel. Christ shall be incarnated, and shall make atonement for man. The gospel of this salvation shall be preached over the whole earth. This is an irrevocable decree of God.

Isaiah says, "He was wounded for our transgression; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah realized by faith the atonement made already in God's promise—the blood flowing, and touching his own heart. He shouts, "We are healed." Could this healing be reversed? Can God go back on Himself? He must have done so if Christ had sinned; and Isaiah, Enoch, and Elijah, with all the ancient saints have been cast out of heaven, though God had promised redemption through His promised Redeemer. But had He failed, divine justice not satisfied, their imagined holiness vanishes; they can stand before God without a mediator; they must turn their faces towards perdition, there to dwell eternally.

Can one imagine the moral conflict, the anxiety that must have existed in heaven, in earth, and hell, in case of such an event? The Lord allowed no such possibility. God's word was pledged, and He would have employed

all the forces of His omnipotent power to sustain Christ in His mission, against any assault or influence, even if He had been only human.

And it follows that the idea of a possibility of His shining is a metaphysical whim, a hair-splitting theory, dwelling only in the imagination, the tendency of which is to rationalism and modern skepticism. And it is doubly refuted forever, by the fact of His divinity, and the promises of God. The perfect human nature standing alone, is not Christ; but the two perfect natures united in one person, acting in harmony at all times, is Christ, the divine Christ. No other could redeem the world.

THE PEACE PROBLEM.

BY REV. BENJAMIN AYER CHASE.

A truly Christian civilization will not include or tolerate the custom of war as a recognized method of international arbitration. The type of civilization which the gospel contemplates is not realized, even among the most Christianized nations. It is yet in the future, and upon a higher plane. As the average Christian of the present age is far below the gospel standard in his personal character, so the average Christian conscience is sadly oblivious to the frightful enormity of war between Christian nations. It is not enough to say that our war system is a reflection upon the Christian Church. It is not a disgrace to the boasted civilization and enlightened Christianity of the nineteenth century? The existence of ten million professional butchers of the human race, within the pale of Christendom, is no honor to the Christian name. According to the law of the gospel, peaceful arbitration between Christian nations is as obligatory as between Christian individuals. It well becomes the followers of the Prince of Peace, at this late day, to set themselves in solid array in advocating the peace reform. If God commands, it is ours to obey. The Christian minister who can characterize the cartridge box as a divine institution, to be ranked with the contribution box, forgets that the "weapons of our warfare are not carnal," and, like an ancient zealot, "knows not what manner of spirit he is of."

The war system of Christendom is one of the most serious obstacles to the progress of the gospel in heathen lands. It produces an inveterate skepticism in the heathen mind. The intelligent idolater meets the missionary of the cross and says:—"Sir, away with your pretensions. You come here professing to have the true religion, and asking us to exchange ours for yours. You come as disciples of One whom you call the 'Prince of Peace.' But what a commentary upon your religion do we see when we look out upon your own lands! We see your boasted Christian (?) nations engaged in fearful and deadly strife with each other, deluging the earth with blood and filling it with woe, upon a more enormous scale than we were ever guilty of! We do not believe your professions. The customs of Christian lands contradict you." Thus is this terrible sin of Christians a stumbling-block to the heathen! Christendom must Christianize itself before it can successfully enter Heathendom. "First cast out the beam out of thine own eye, and then shall thou see clearly to cast out the mote out of thy brother's eye." It is a sad fact that the Church of Christ has been guilty of affiliation with the war system, and is therefore to an essential degree responsible for its continuance. Not that she has officially advocated it, but because she has not officially borne testimony against it.

It becomes her, therefore, to offer the ancient prayer:—"O Lord, deliver me from blood-guiltiness." Since the early Roman Catholic apostasy, neither the Greek, Roman nor Protestant Church has officially protested against the war system. This allegation stands against the Church generally, with a few noteworthy exceptions, prominent among which is the Society of Friends, who, in all their history, have emphatically pronounced against the war system as inhuman and unchristian. Their testimony has been like "the voice of one crying in the wilderness, Prepare the way of the Lord."

But there are omens in the horizon of the present which indicate the coming of better things, in a grand missionary movement against this most gigantic evil. Nations, statesmen and philanthropists are moving for a peace reform. A bill before the English Parliament, asking the Queen to instruct her Minister of Foreign Affairs to correspond with all the leading powers with reference to the adoption of some general system of peaceful arbitration, is not an insignificant sign. There is also in contemplation, perhaps for next autumn, a special International Peace Congress to initiate measures for the same object. Besides this, eminent jurists, both in the Old and New World, are at work drafting an International Code as a basis of peaceful arbitration. Resolutions in the American Congress have declared this Government in favor of this proposed reform in the etiquette of nations. And England and America have since set the world a worthy example both of the beauty and feasibility of dispensing with the mad arbitrament of the sword. While the world is thus moving, shall the Church of Christ move in hearty concurrence, or shall she remain indifferent and inactive? She must either lead or follow in this grand uprising of humanity. Is it not to her shame that in some reforms she has been in the rear instead of the front ranks? With a few notable exceptions, the anti-slavery

cause was not pioneered by the Christian ministry and Church, but by outside philanthropists and statesmen. The danger is that she may occupy the same secondary place in the peace reform. Let us rejoice that the Methodist Episcopal Church, at its last General Conference, did officially speak with emphasis against the war system, and that, at least, geographical sections of other churches are bearing the same testimony.

READINESS.

BY M. E. WINSLOW.

"Be ye therefore ready," has been sounding its warning note since infancy, suggesting to us all to be ready for the inevitable solemn hour of death; but it is, if possible, of even more practical importance to be ready in life—that life in whose fleeting hours alone we can accomplish any work for the sinful or suffering. Unreadiness here is fatal, so far as the opportunity which will never return is concerned; and the sheaves which we might have helped to harvest, are often scattered, lost, or at best bound up by other hands, because ours were not ready for the work.

"A word spoken in season, how good is it," but we were not ready with the word that might have saved a soul. We desire "the tongue of the learned, that we may know how to speak a word to him that is weary;" but at the right moment "the word of salvation" is not there; it came to us a moment afterward, but the opportunity to speak it was gone forever.

A message is brought us from a sick friend who longs to see us once more this side of the river. Our visit would be a great comfort, perhaps a source of spiritual strength to a soul on the verge of eternity; but we are not ready to-day, and to-morrow dust has returned to dust, and no words can reach "the dull, cold ear of death."

We ask on bended knees, "Lord, what wilt thou have me to do?" But when the answer comes in the form of practical work, we are not ready for it; our business concerns are too absorbing; we go to pre-empt a yoke of oxen; we pray these have us excused. How often has poverty or distress suddenly stretched its hand of supplication across our pathway, but our errands were urgent, we were not ready for the offered ministry, and in our haste we faintly caught the echo, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

The causes of this unreadiness are various. With many there is a natural timidity, enhanced by weak faith, which fails to realize that since the work is the Lord's, the wisdom and strength for its accomplishment is His also, and lingers in trembling uncertainty what to do, till it is too late to do anything. With others a consciousness of the unavailability of the thing, and the fear of the ridicule of a world they have professed to renounce, is often a bar to usefulness, and cause of a too late regret.

But the root of the difficulty, with most, lies in our intense absorption in the things of our daily lives. It takes so much force of brain and muscle to conquer in the necessary strife for existence, that when to this is added the claims of ambition and unlimited indulgence in literary or esthetic pleasures, what wonder is it that overtaken workers or pleasure-seekers should be slow to perceive an opportunity of striking a blow for the Master, and sluggish in giving the stroke.

Readiness to do the Lord's work necessitates such an arrangement of our own as shall give Him the first place. We can legitimately enter upon no course of life, make no engagements, undertake no work, which will not leave us free to "seek first the kingdom of God." What sort of soldier would he be, who, when the trumpet sounded to battle, should wait to answer to his name till he had concluded a bargain with a sutler, finished a game of chess, or reached the end of a sensation novel? What wonder if such armies ground their arms in defeat? Yet such is the service we too often give our Lord; our own concerns first—His afterwards, if there is time.

The true secret of readiness, as of all other effective service, is consecrated hearts; eyes that are ever on the watch for indications of His will; ears sensitive to His low spoken, "this is the way;" and feet and hands that demand upon him on his errands, or to do what He sets before them with all their might. Let us give ourselves to Him without reservation, and, standing ever in the attitude of willing obedience, we shall not so often be forced to lament wasted opportunities, or to repeat that sad word, "too late."

"But," say the timid ones, "there will still be weakness of judgment, uncertainties as to the best things to say at the best times, failure in memory, want of quickness in perceiving relations, which must keep many from making the most of every occasion of working for Jesus."

It may be so. Undoubtedly it would be, were it not for the sure promise, "I am with you always." Without Christ we can do nothing; abiding in Him, we "can do all things." To have Jesus "dwelling in our hearts by faith," to keep our ear open to His faintest whisper, and a spirit obedient to His slightest request, is to find Him "made unto us wisdom," and to be always ready for every service which He may appoint.

When every individual composing the great Christian army, from the standard-bearers down to the drummer boys, shall stand each in his appointed place, armor-girded, lance in rest, eye fixed on the Captain, equally ready to

do little as great things, it will not be long before it marches to the sound of triumphant music, and plants its victorious banners upon a world conquered for Christ.

CORRESPONDENCE.

"A DAY AND A NIGHT IN THE DEEP."

In the year 1849, the annual session of the Providence Conference was held in Provincetown, Mass. As there were neither cars nor a regular line of steamers between that isolated town and other portions of the civilized world, we were obliged to go by stage, or in a sailing packet, or charter a steamer to convey the members of the Conference from Boston. The latter plan was adopted, and the majority of the preachers passed through the territory of another Conference to attend their own. But there was one defect in the arrangement; no special provision was made for returning. This could not be attended to, as there was no telegraphic communication with the end of the Cape at that time; and the adjournment of the Conference could not be ascertained in time to write for a steamer. The session was exceedingly harmonious, and the business was such a stage that the "cabinet work" was nearly completed by the close of Saturday evening. The ordinations took place on the Sabbath, and for the session on Monday morning, the reading of the appointments, and a small amount of miscellaneous business, was all that remained to be done.

That kind of infatuation so frequently characteristic of the closing scenes of a Conference, led the ministers to conduct themselves as though they were in a hurry to leave their hospitable, temporary homes in the city of sand. For this some of us paid most dearly. About the time of adjournment, a resident pastor informed the Conference that the packet Mountain King was ready to sail for Boston, and advised the preachers to take passage, as there was a good prospect of a pleasant voyage. Some advised to take a passage for Sandwich or Plymouth. But the hope of arriving in Boston in a few hours, and of saving in those days when salaries did not average five hundred dollars, prompted a large number to embark in the packet bound to Boston.

There had been a severe storm, the effect of which, upon the bay, those who were strangers to the ocean could not appreciate. To embark was no small task. There were no wharves along-side of which our packet could lie at low tide. We went upon the beach where horse-carts were in waiting to take us out to depth of water sufficient to float boats. These boats took us alongside the packet, and in the course of an hour, all who desired to take such a mode of conveyance were on board. Soon we were under full sail, and nearly every one was feeling confident of a fine run to Boston. An hour or two passed in friendly conversation and song; some expressing the joy of their prospects for another year, while others were fearful they would not be equal to the responsibilities and trials before them. The slow progress, and the lazy motion and flapping of the sails dispelled hope, and we found to our utter dismay, that we were to be becalmed, with a heavy swell tossing and rolling the schooner, to the inconvenience of those who were anxious to retain their breakfast and obtain a dinner in the cabin of our vessel. It was somewhat provoking to be but a few miles from the track of the railroad, and indulge the reflection that our wiser companions were probably making twenty miles an hour by steam, while we made not more than two miles in six hours. Before the middle of the afternoon we were passing through a variety of experiences. We had on board a passenger, not of the clerical order, who, sporting his cane and strutting like the dandy class he represented, looked with apparent contempt upon the itinerants with whom he was probably brought in contact for the first time in his life. Whether he were the Jonah or not, we cannot affirm. We did not cast lots, or cast him into the sea. But before four o'clock he had crawled away into a boat at the side of the packet, completely conquered by Neptune, who had made an exhausting demand upon him. The lamented Dr. —, with his long cloak and broad cravat, was bleached almost to ashy paleness. Rev. —, now the worthy D.D., whom his Conference have delighted to honor, was in such a condition that some were fearful that he would hardly survive the result of his vomiting, and the terrible spasms that he endured. Nearly forty were finally seasick, more or less at one time. Some made an attempt to keep up the spirits of the depending by a little pleasantry. And indeed there were some very pertinent clerical jokes, and one or two that were somewhat severe—one, involving certain notes that a faithful man held against members of the Conference in the interest of Wesleyan University, the wish being expressed that he might vomit them up. Another who voted to have the Conference go to Provincetown, was told to have away, as he stood leaning over the railing. The writer was wonderfully favored in two respects. Although not a sailor, he was not sick. He was permitted to lie down at night upon the deck, with a piece of sail for a covering, and Father Bates by his side, who relieved the tedium by his amusing incidents and anecdotes. By the aid of a light breeze we were enabled to make Boston harbor before daylight. The tide turning against us, and the wind abating, aided in giving us progress in the Irishman's

way—backward. We were sufficiently near South Boston to appreciate the exciting scenes of a furious fire. With the doleful prospect of being drifted out to sea again, we had recourse to oars; but progress in this way was too slow and uncertain. After due consultation, we decided to cast anchor, and bide our time. Some of our company having had experience with oars, manned a boat, and loaded it even beyond the depth of prudence, and did their very best at pulling up the harbor, hoping to be in time for the early trains from the city toward their respective homes. By the hour of nine o'clock we had all escaped safe to land, better enabled to appreciate the words, "a night and a day in the deep," than ever before.

J. F. SHEFFIELD.

Our Social Meeting.

"A COMMON LABORER" contributes his mite towards inaugurating the time when the Sabbath will not become a weariness to its most devoted lovers, as follows:—

"SUNDAYISH" AGAIN.

Brother Mudge's article, citing the case of the good old sister, may prove to his satisfaction, that the number of "services" on Sunday should not be lessened; while it more proves to me, that the variety of "exercises" she and her lay brethren had, was the grand cause of their wide-awakeness in religion. Notice, they had only one sermon on those Sundays. I cut the following from the *Daily News* editorials:—

"The number of churches in New England giving a half day each Sabbath to the Sunday-school as the Bible service of the entire congregation, increases steadily. This is not from a diminishing interest in preaching, but from a growing interest in Bible study. The more intelligent hearers of the pastor's sermons are usually those who have an active part in the Sabbath-school; not those who are mere passive listeners to preaching, without ever studying or teaching the Bible for themselves."

Our good brother, Noah Perrin, favors our readers with this pertinent paragraph:—

THINKING.

When a young man, the family with whom I boarded requested that their two young sons might room in my large chamber (I wish I had been worthy of their confidence). One of these boys used to awake early, and begin to salute the other. The other, in reply, would say, "Be still, Alfred! I want to think."

Now-a-days, if anybody spends any time "thinking," they are considered rather "odd." But I have seen the great Daniel Webster in a deep mood, before some of his best talks, and when others around him were garrulous, too. One of the best matter-of-fact, extempore Methodist preachers I have known, used to ask me a room by myself, to "think in," before I preached. I am sorry sometimes, to hear a preacher censure a Methodist prayer-meeting, because they had allowed a few moments of silence, probably in deep meditation—thinking. O, what awful truths are said in pulpits from moments of such "thinking," on "thoughtless tongues," evidently, in Methodist meetings! Fifty years ago, our prayer meetings were partly solemn, and meditative, and without censure then.

THE IDEAL PRAYER MEETING.

HENRY WARD BEECHER'S LECTURES.

HELPS AND HINDERANCES.

Prayer-meetings usually fall into the hands of a few hackneyed leaders, if the pastor is not himself present—and then it is not the popular thing. Often I have seen deacons and elders smother prayer-meetings—any number of them. Where those men came into the leadership of the meeting, it was everybody afraid. Young people didn't dare speak. There was a sort of order in the meeting; and so they are as orderly as a pyramid of mummies! Then, too, you have the hackneyed speeches and the hackneyed prayers. There is one man in every prayer-meeting, who has to get up and say that he didn't live up to his privileges. This he tells you every week or month of the year, and never gets a great way beyond that. Another is always confessing his sins—in a general way; never the special sins that his neighbors see in him, but always the doctrine and not the practice [laughter]; and so a few men of this kind run right around in that same barren path of regulation addresses and remarks; and worst of all are the exhorters, the men that are continually saying, "I am not a prophet, but I tell you, you can't at first [laughter]; you can't, but a great deal may be done by good sense and patience, and real, kind, humble feeling. There are many of these men that have got better springs in them than have been touched yet. They are to be revered, if venerable; respected for their work, if they have been useful. They are to be treated, especially by young pastors, with the greatest of affection and kindness; and nevertheless, it is always fair to have a design upon a man for his own good. [Laughter.] And it is always fair for a pastor, seeing these men are in the way, to do two things: first, to get more out of them, to lead their thoughts to other things, to get them to shorten their prayers; secondly, to develop another centre, to bring in new material, to get hold of the young, to put new life, new blood into the meeting. This is a kind of co-operative antagonism. When you take an old church, it is very much like taking an old building, with all the rafters rot and masonry with all the difficulties of boards and shingles off here and there—the smoky chimneys, and the bad stoops, and the crooked doors; and you begin to patch, revamp, and work on the house, little by little, until by and by you get into a state that is wholesome and comfortable again. An old church has to be worked very much in the same way.

I have sometimes thought it would not be bad to disband old churches. Dr. Payson used to say, if he could have his own way, he would scatter his Church, and all that wanted to come back he would let come in; but those

that didn't want to be would try to bring in; and although this is extravagant, it marks a thought. I have often said I didn't believe in the Suttie of India, where, when a man dies, his wife is cast on the funeral pile; but that I did believe in some such thing in the churches, and that a certain time after they got pastored the Church had better be disbanded and start again. The difficulty of combating in churches the old hereditary troubles coming out in meetings and social relations, often times occupies the mind of the young pastor fully as much as all the rest of his work put together. Of course you cannot do it. Old churches that go down from generation to generation have something very noble in them; and except in special cases, this plan of burning the barn to get rid of the rats is not to be thought of. But you have got work to do when you build a church, that will require your patience, tact, knowledge, human nature, grace, and your own depth of spiritual feeling.

Another element I wish to speak of, is the estimate which yourself and those under your influence put upon the prayer-meeting. If you prepare laboriously your sermon, making Sunday your idol, and say, "well, only just a prayer-meeting; nothing to do to-day but just my prayer-meeting"—if you put that emphasis on it you certainly won't make much out of it. Now, although training for the pulpit is one thing, and training for the prayer-meeting is another, I think the man that excels in prayer meetings trains more for them, though differently, than for the pulpit. I should be very anxious to be forced to go into the conduct of a prayer-meeting without having known it through the day. Not so much that I should think what I had to say; but, as it were, to beat up my nature, to get into a better and higher condition, to rise into a thought more of the infinite, to get some such relation to men that I think God has—of sympathy, pity, tenderness, and sweetness; to get my heart all right, so that everything in me works sympathetically toward certain devotional ends. Get trained for yourselves. Never, therefore, regret your prayer-meetings. The harder they are, the more you need to be strong in them, the more you need being responsible for their right conduct, to have full-heartedness in going into them. In conducting prayer-meetings I have noticed one mistake constantly, namely, made, that is, when you have had a good one to have the next a very poor one; just as young ministers, when they preach one good sermon think, "there, I will preach another one like it," and will preach another just like it; and then they come together again and find his sermon falls flat and flat in their hands, and he don't know what ails them. My father once said to me, "Henry, never try to run a race with your own strength, don't try to preach another just like it; don't fill up another such measure as that. I have time and again seen a prayer-meeting that rose and culminated full of sweetness and freshness, full of a divine spirit, and full of the best fruit of the spirit in men; and then they went away edified and happy and joyful; and when they came together the next night of the meeting, they all said, 'Let us have just such another.' There never was just such another; there never will be just such another. You may turn over the kaleidoscope a million times, and the bits will never fall twice alike; and meetings, since they spring not from prescribed forms and definite rules, and are the unfolding of the voluntary conditions of feeling in hundreds of persons, never can be just alike. Therefore, in the conduct of a prayer-meeting, while you may have some theme, some topic—while you may have in your mind some idea how it shall shape, always be vigilant to see if there is not a germ in the seed, in itself, and be sagacious to discern and catch it.

Frequently you will go and say, 'I will speak on the subject of prayer,' and you will speak a little on that subject; but another will get up and speak on another subject, and you will see his feeling, and seize that. Then you have got the real meeting, and by a little blowing and nourishing, and letting out a little more, collecting all the bits, you have soon a meeting that is in nobility and beauty. Let every meeting develop the vitality that is in its own core; unfold the germ. There is a germ in men if you only know how to develop it. Let me speak on the subject of attempting to force feeling. It is to force feeling, to get feeling by sympathy, but it is also true that persons may be so much directed by their neighbors in any given direction of feeling as that the chasm between them cannot be filled up; and then feeling acts just the other way. I recollect scenes in the West. I recollect being at a place on the Ohio River, and a brother who had been laboring for nearly four weeks in camp-meeting revivals, was sent there in advance of the synod which was to meet there, to prepare the Church for the coming of the synod. And he went up with all the nervous fervor that was in the labor which he had just been going through, and he commenced pouring himself out upon the Church, bringing them together, telling them all their dead condition, setting before them before them their sins. He was in such a state of excitement, so far above them, that nobody caught it. They rather took the kicks, as across the river in Ohio the negro took the kicks, so patiently that he only scowled and looked sullen.

And when the synod came together that was the state of the Church. They had been on the anvil; with small and trip hammer they had been pounded unmercifully. I recollect very well that Sunday night. Brother Sneed had the charge, and I was to preach; and I took the parable of the Prodigal Son for my text. I had preached on that with no special effect at another place. There was one person for whom my whole nature went out, and in my ecstatic desire I struck out a sermon on the Prodigal Son. I went with that sermon into the pulpit, Sunday night, and began to preach it. It was the love of God and the way he looked upon sinners; His yearning for them, His compassion for them, and then, in attempting to produce feeling, I drew all the ravens after picture and scene after scene, until about the middle of the sermon, the audience broke down, and it was like the rain on the mountain. It was the beginning of a great and glorious revival, and Brother Sneed came out and said, "My dear brother, you have given them sugar when they ought to have given them tartar." Now, his attempt to force feeling, under some circumstances, might have been wise; here was a case where the attempt was manifestly unwise, and where a more moral tone should have been adopted toward the failings and lukewarmness of the people. As, for in-

stance, if you have a coal of fire, according to the old-fashioned way, and blow gently upon it, there will always be a little flame that will come on the coal and will light your candle; but suppose you take the coal and blow hard, you will blow out both.

Our Book Table.

THE TREATY OF WASHINGTON: Its Negotiation, Execution, and the Discussions Relating Thereto. By Caleb Cushing. New York: Harper & Bros. For sale by A. Williams & Co., Boston. History would be lively reading, if it were always written so soon after the transactions recorded, and by persons as actively interested in the events as was the author of this volume. We have in this entertaining treatise the "American Case," in the late great international reference, presented by its own advocate. The rapid and clear review of all the incidents involved in it, the sharp and clear presentation of the claims of the United States, the description of the *personnel* of the impressive tribunal, the not over-generous portrayal of the British advocate and his attitude of the British statesman, render this book very valuable as a record of facts, and very interesting as a historical treatise, but not as an unbiased report of both sides, perhaps, calmly and judiciously balancing all the equities of the case. It will doubtless meet with a much more appreciative reception from American than English critics. Nevertheless, the work is difficultly has been adjusted, it is wholesome for our British brethren to know how their unfriendly relation to the Union ranked in the hearts of the average citizens of the Republic.

NEW LIFE IN NEW LANDS: Notes of Travel. By Grace Greenwood. New York: J. B. Ford & Co. Boston: Lee & Shepard. We read with unusual satisfaction the letters now gathered into a volume, as they first appeared in the *New York Times*. They record a journey leisurely taken, with protracted delays, across the continent from Chicago to California, by one of the most graceful and witty writers of the country. The volume has local information enough of this great transcontinental trip to make it valuable of itself, and humor enough of the letters to render it a reading of the book for this game alone. It will be a popular summer traveling companion.

THE FISHING TOURIST: Angler's Guide and Reference Book. By Charles Hallock. New York: Harper & Bros. Boston: Lee & Shepard. This delightful hand-book for shore, river, and lake fishing is out in excellent time for the coming vacation season. It is equally interesting as an amusing and informing volume for the reader that never treads the salmon or the trout with a bait, or for the amateur fisherman. Many of the papers excited much pleasant criticism when they appeared in *Harper's Magazine*. They have all been recast, and additional ones introduced, making a particularly entertaining volume.

YOUNG PEOPLE'S AND CHILDREN'S BOOKS. The publishers of this class of literature keep up with their new publications to the immense demands of the young people's libraries. It is almost impossible to give them all such as are published, and we can only have. We can only hastily run through them. In many instances we can safely rely upon the readers of the manuscripts whom we know to be employed by the publishers themselves.

From Robert Carter & Brothers we have A HIGHLAND PARTISAN, by the Rev. Norman Macleod, D.D., of which we can speak without qualification. The volume contains selections from the delightful Highland stories, illustrating the most interesting phases of Scotch life, written by their late lamented author. They are full of humor, pathos, and piety, and are far above the average literary style of books for young people. *ADIE TO SAVE, OR ENCOURAGEMENT TO PATIENT WAITING*, by the author of "The Pathway of Promise," is a miscellany of prose and poetic musings, reflections upon passages of scripture, and religious essays. It is a pleasant and profitable manual for the hour of retirement and meditation. *YESTERDAY, TO-DAY, AND FOREVER*, by Edward H. Bickersteth, M.A., is a home edition, very handsomely published, and illustrated with a fine engraving of the author of the well-known and very widely circulated poem, which has heretofore been issued in a more expensive form. It is a solemn song, well-stated of the woes of the lost, and the mansions of the blest. Few volumes of blank verse, so full of logical beauty, and so full of such popular favor as this. *MORAG; A Tale of the Highlands of Scotland*. It is a sufficient recommendation of this bright and touching incident of kindly care and culture, exercised by a little English girl over a little Scotch orphan bearing the above strange name, that two large publishing houses, respectively, have taken up the story, and are now publishing it in a more expensive form. It is a solemn song, well-stated of the woes of the lost, and the mansions of the blest.

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Nelson & Phillips publish a very neat edition of the Scotch story, entitled *MORAG*, and notice of it in our next issue. *THE PATHWAY OF PROMISE*, by Rev. J. F. Richmond. Our friend, the author, has been engaged in examining and describing the public institutions of New York, and our first impression was, as we opened this volume, that the writer had gathered incidents of recovered human jewels from some of these reformatories, and was now, in style, he recounts many of the most striking facts in reference to the searching for diamonds, the most notable specimens, and the manner of preparing them for sale. It is an instructive volume.

Alfred Martien, of Philadelphia, publishes *LOTTE FREEMAN'S WORD; OR, ALWAYS BE TRUTHFUL*. It is the lesson for the hour. The volume is a good one. *ENGLAND'S STORY*, by a kind of French Robinson Crusoe, simple in its story of wanderings and shipwreck, and attractive to young readers by its adventures. *MILLY'S ERRAND; OR, SAVED TO SAVE*, by Emma Leslie. A little shipwrecked girl rescued from the deep, in a loving family, learns how to curb her temper, and then happily finds and blesses her parents, who had supposed her to be drowned—a pleasant little volume. *JOHNNY WILKES; OR, THE OLD HOME AND THE NEW*—a nice little English story republished.

The National Temperance Society and Publication House send out another affecting tale of triumph and temptation—*THE GLASS CABLE*, and the *Storm in Weather*, by Margaret E. Wilmer. This is good seed to sow in young hearts in these days.

DAMASCUS.—O glad to learn that is prospering in Lebanon in Arabic, and in the latter I have my shoulder to the former I think I have found the clue followed in the Sabbath school the Arabic service was sons; it usually is, I believe, have an Arabic Bible-class. The new school building sixty to eighty pupils in the church, and fifteen to twenty lay men. The pupils are diligent and as the Sabbath-school. The eagerness of the monthly Arab laborer is almost beyond "In Damascus day-school, having and intermediate are now about nine in the mission stations, I have now two hundred and twenty-two pupils in our mission schools, intelligent in appearance, raised much above every respect, and a good degree of success. There are in all, of adherents, about fifty in connection who call themselves as Protestants; nine received by the missionaries—eighty-eight in all, five on each two have abandoned 1860; eight have been suspended, and several have been expelled from churches in seventy infants have and nineteen married. The first mission is no physician, just beginning practice in Damascus more regular attendance than most of our Syrian physicians at home.

REV. DR. MACLEOD, Secretary of the Mission, has organized the provinces in India, a missionary Conference from all the missions. The Church numbered twenty-two men, burn has given up introducing and end of self-support among

BISHOP HARRIS was for his episcopal tour about the middle of time to take the steamer. From Japan he thence to India, and also to the new bay, and perhaps a thence to Turkey, land, Norway, Italy. The *Advocate* go around the world. Methodists Hymns, about two years. King of Mrs. Harris, a son, have already a Germany, where the rejoined by the Bishop a half-henue.

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The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—NUM. XXI.

DAMASCUS.—Our readers will be glad to learn that the work of the Lord is prospering in Damascus. The Rev. Dr. Patterson, of the United Presbyterian Mission in Syria, gives the following account of the mission work there:—

"We have in the church in Damascus two public services every Sabbath, one in Arabic, and the other in English. In the latter I have been able to put my shoulder to the wheel, but in the former I think I have done well when I have found the chapter and text, and followed in the reading of them. Last Sabbath week the attendance at the Arabic service was one hundred persons; it usually is from sixty to a hundred, I believe. In the afternoon we have an Arabic Sabbath-school and Bible-class. The former meets in the new school building, and numbers from sixty to eighty pupils; the latter meets in the church, and is attended by from fifteen to twenty large boys, young and old men. The pupils seem to me to be as diligent and as much interested as the Sabbath-school pupils at home. The eagerness they manifest to receive the monthly Arabic Sabbath-school paper is almost beyond description."

"In Damascus we have a graded day-school, having a senior, primary, and intermediate departments. There are now about ninety boys in attendance. The senior department is intended for a normal school, and has already prepared a better class of teachers than could be procured elsewhere, for the lower departments and schools of the out stations."

"There are eight schools in the other mission stations, in which there are now two hundred and forty-four pupils. The pupils who have been trained in our mission schools are much more intelligent in appearance, and have been raised much above their playmates in every respect; and all have acquired a good degree of Scriptural knowledge. There are in all, of communicants and adherents, about three hundred and fifty in connection with this mission, who call themselves and are recognized as Protestants; ninety-three have been received by the mission as communicants—eighty-eight of them on examination, five on certificate. Of these, two have abandoned their profession; two were murdered in the massacre of 1860; eight have died; one has been suspended, and seventeen have removed and have been certified to other Protestant churches in Syria and Egypt; seventy infants have been baptized, and nineteen marriage ceremonies performed. The first child baptized by the mission is now a well-educated physician, just beginning to get a fine practice in Damascus, and is a much more regular attendant at public service than most of our United Presbyterian physicians at home."

REV. DR. THORNTON, Corresponding Secretary of the Methodist Missions in India, has organized a Church at Allahabad, the capital of the Northwest provinces in India, and where the late missionary Conference of delegates from all the missions in India was held. The Church numbered at its organization twenty-two members. Dr. Thornton has given up his salary in view of introducing and enforcing the system of self-support among the natives.

BISHOP HARRIS will leave New York for his episcopal tour around the world about the middle of May. He will proceed overland to the Pacific Coast in time to take the steamer for Japan June 1. From Japan he will visit China, thence to India, among the Himalayas, and also to the new mission at Bombay, and perhaps another at Calcutta; thence to Turkey, Germany, Switzerland, Norway, Denmark, Sweden, Italy. *The Advocate* says, "He will go around the world to the music of Methodist Hymns." He will be absent about two years. His family, consisting of Mrs. Harris, two daughters and a son, have already taken passage for Germany, where they will remain till rejoined by the Bishop, some year and a half hence.

REV. DR. MACLAY and family have left for Japan. The Doctor has been selected to organize the Methodist mission in Japan. May success attend his labors in that most inviting and interesting field! May he witness glorious triumphs for Christ there!

THE LAST NO. OF THE WESLEYAN MISSIONARY NOTICES contains a most appreciative and interesting notice of the distinguished Francisco Sicarielli, a Wesleyan missionary at Rome. They say he is studious, cultured, zealous, endowed with much natural eloquence, a thorough Methodist, and entirely devoted to the work and service of his Master.

THE OLDEST FOREIGN MISSIONARY now living in active service, is the Rev. John Ross, of the Free Church of Scotland, whose field is in South Africa. He completes the fiftieth year of his work the present month, and in the celebration of the event, the Scotch Foreign Mission Board have resolved to send him \$2,500 to enable his native congregation to build a new house of worship. He has been most laborious and successful missionary.

THE HOME MISSION RECORD contains some excellent advice to pastors: "Be patient with your people. Teach them continuously. Scolding, as a rule, is damaging. Do not stone the sheep—feed them. Do not rebuke much, but instruct; you cannot get a whole Church to work in a minute, nor in a year. If you do it in five years, you do well. But keep working in that direction. Ply the truth to them vigorously. Stir them up on all sides. Study adaptations, that is, set each man at what he is adapted to do. Even a strong man out of his adaptations is weak."

WESLEYAN MISSIONARY SOCIETY.—The Free Church of Scotland Record speaks as follows of this society:

"While the Church Missionary Society can speak of a wonderful work of grace in Timor, and the Baptists of the like work in Jamaica, and the London Society in Madagascar, the Wesleyans can tell of a great blessing which has followed their efforts in the Fiji Islands. There, heathenism is virtually extinct, and Christianity is as much the religion of the people as it is of the people of England. In 1871 the number of Church members was 20,348; the number of attendants on public worship, 100,000; the number of day-schools, 1,524; the number of scholars, 61,125. With results like these before us, can it be said that Christianity has lost its power in the world, or that Christian missions are the efforts of a vain and profitless enthusiasm? The income of the Society is fully equal to that of the Church Missionary Society, being last year about £150,000."

INDIA MISSION.—Rev. Wm. Taylor is now at Calcutta, where the work is progressing. Brother Taylor has been greatly successful in his labors in India. At Lucknow the work is prospering. Our Church there has 117 members, sixty-nine of whom are natives. The efforts of the mission work there are moving for a new church edifice. At Allahabad an extensive revival is in progress, and throughout the entire mission the prospect is most encouraging. The Church press is located in Lucknow, where three periodicals are published: *The Witness*, (in English), *The Kankab I Shui*, (Christian Star), and *The Shams Hol Akbar* (The Sun). Rev. J. H. Messmore is the editor, and Rev. Craven superintends the publishing department.

AUSTRALIA.—The Australasian Wesleyan Conference held its session in the Centenary Wesleyan Church, at Sydney, and was a season of great interest. The Governor informed the Conference that an imperial act was in preparation for the suppression of the labor traffic. Rev. Isaac Katon was received as an assistant missionary, and six Polynesian were received as native assistant missionaries. James Ah Ling was also received as a Chinese missionary. Methodism in Australia is advancing rapidly.

THE MISSIONARY COLLECTIONS for the New England Conference did not quite reach the amount apportioned to it, but it will all be made up the present year, and more too. We can raise \$50,000, and ought to do it.

RELIGIOUS ITEMS.

In 1874, the American Sunday-school Union will be fifty years old. It ought to celebrate this event.

Bishop Clarkson recently "confirmed" eight converts in the Nebraska Penitentiary—a very Christian sort of confirmation, which does not avoid jails and prisoners.

Camp-meeting season commences early on the Pacific coast. The Methodist camp-meeting, to be held near the railroad crossing of the Toulumine, (Cal.) R.R., commenced last Thursday.

The *Dunkards* are a singular people. One of their recent deliverances is, that a brother who suffers himself to be elected to the legislature of the State, and to serve in it, cannot be retained as a member of the Church.

The New York *Tribune* says of the Indian: "He has no trouble in learning eucbre and poker, and the same natural ability will teach him the art of hoking when there is no hope of living without this useful branch of knowledge."

Dr. Cheney's Church, in Chicago, unextinguished by the bishop's anathema, "degradation" from the ministry of the pastor, at their annual meeting passed unanimously a resolution of entire confidence in Dr. Cheney's "faithfulness to the doctrines and worship of the Protestant Episcopal Church of the United States," etc.

An exchange says: "Baltimore is under the control of those who favor morality and the enforcement of law. The Sunday regulations are carried out better than in any other large city in the land. A Baltimore judge lately fined a man \$50 and costs for uttering divers scandalous, profane, blasphemous, indecent, and obscene expressions in the open street."

Some of the incidents connected with the last illness of the late Bishop McVickar, are worthy of note. He had requested Rev. Dr. Carus, an old and very dear friend, to be with him. When death seemed to be drawing near, he asked him to make for him the commendatory prayer. When asked if he desired the form from the prayer book to be read, he replied, "No; make the prayer yourself."

A Cincinnati card has decided that temperance vitates a life insurance policy, on the ground that the applicant promises on his part not to practice any habit which will tend to shorten his life. The decision is a sound one, and puts life insurance solicitors among those who are engaged in the good work of circulating the pledge.

TEMPERANCE.

VERMONT TEMPERANCE FACTS!—Rev. L. H. Stone says: "I have seen in Vermont over four thousand drunkards. Now, that we may not misunderstand terms, or conditions, we say that by *Drunkard*, we mean one who is so affected by liquor as to stagger, fall down, vomit, it may be, and fall into an abnormal sleep. His condition is such that none will deny his complete intoxication. I should have been slow to believe, two years ago, that so large a number of drunkards could have been found in Vermont; but my travels over the State have given to me such information as warrants me in saying, 'I know it to be so.' Four thousand! All of whom are drunk many a time within the two ends of the year, and some almost constantly if they can obtain the means. 2. We have, besides, hard drinkers who mean such drink as from four to twelve, and some more, times in a day. All do not drink so very severely, but all of them will show,

by an excited manner, a flushed face, a reddened, watery eye, and by a tainted breath, the fumes of tobacco, or crushed aromatic spices cannot destroy, that they have been drinking, and are quite seriously under the influence of liquor, but not drunk, like the four thousand, not incapacitated for the business of life, but are treading upon the heels of their undone predecessors. 3. We have in our State, in addition to the before-named classes, twenty thousand young men, between the ages of seventeen and twenty-five, who are in the process of training for the condition and prospective destiny of the two fearfully advanced classes. 'It cannot be!' you will be led to say; and you will say this, not because of any physical or moral impossibility, but because the view is so absolutely dreadful. But before you doubt or deny the correctness of these statements, patiently and faithfully look over the condition of your town; and, unless yours is a highly favored one, you will be convinced, though painfully surprised. Another fact, is, that there are over two thousand engaged in the business—the cruel, sinful business—of ruining fathers, sons, homes, and citizens. In this number we do not include every 'shanty' where liquors of some sort can be obtained, but such places as claim for themselves respectability, if such a phrase can be applied to such business. In connection with this work of selling, there are concerned and employed more than three thousand persons; to which add the drunkards, four thousand, hard drinkers, sixteen thousand, and the twenty thousand young men, and we have an army of forty-three thousand bearing down upon the temperance line. These statements are based on information gathered from well-informed citizens in nearly half of the towns in the State, furnishing as reliable a data as that on which Life Insurance is made, and certainly ought to move every friend to his race and nation to inquiry: 'What can be done? What can I do?'

Judge Goddard, of Connecticut, in a recent speech defining the position of prohibitionists, said: "Our object is to stop the importation, manufacture, and sale of intoxicating liquors throughout this nation." "Slavery was a great foe, but it is insignificant when compared with this foe of intemperance."

"We need a party that is based upon principle, and such is the prohibition party." We hope every faint-hearted, faithless Christian will ponder well the following utterances: "They tell us we can't do any good; 'can't do it' is not an American word. The American people can and will do it. As sure as God lives, intemperance will yet be banished from this land."

"WE CAN HAVE NOTHING TO DO WITH COMPROMISE!" We clip the following from the message of Gov. Baker, of Indiana:—

"As Mr. Lincoln said of slavery, so say I of tipping-houses: If they are not wrong, then nothing is wrong. Every wrong cannot, however, be overthrown in a day, by a mere act of legislative authority; but it does not follow that nothing is to be done toward such overthrow. The legislation of the State should keep pace with public opinion; and it would be better to have a law a little in advance of public opinion than to have it lag far behind. Good laws aid in the formation of a healthy public opinion, just as an enlightened public opinion aids in the formation and execution of good laws. I do not believe in the power or expediency of summary laws; and I believe that the State should suppress a tipping-house, or all the tipping-houses in the State, attempts to regulate no man's expenditures, nor does it prescribe what he shall eat, drink, or wear. In one set of public schools, we educate the children and youth of the State, at the expense of the State, for the performance of the duties of American citizenship; in another set, over which Mammon presides, and in which the State is a partner, we authorize their proprietors to undo what the first have done or are doing. No man who has any faith in human progress, can believe that this state of affairs can be any way improved. The enlightened statesman, remembering that in a republic like ours, public opinion is the foundation of the laws, as well as the mainspring of their execution, will ask himself not only what is right, but what is practicable under existing circumstances, and will legislate for the right without defeating his own intentions by attempting the impracticable. We are fresh from the ranks of the people, assembled from all parts of the State, and are much better acquainted with public opinion than I am, and should, in my judgment, legislate for the restraint and diminution of public tipping-houses, to the highest point that the existing state of public opinion will sustain, so that the public mind may confidently rest in the belief that they are in process of ultimate extinction. In my opinion, public drunkenness ought to be declared a misdemeanor by State law, and punished accordingly."

"The papers that have charged me with intemperance have done me a great injustice. I promised Thomas Ismay that not a drop of liquor should pass my lips on that vessel, and I never broke that promise."

It is a relief to hear such a statement from the lips of Captain Williams, of the ill-fated *Atlantic*; and yet it is painful. Why did Thomas Ismay secure such a promise from him? Was he accustomed to drinking? Did Ismay consider the associations of the cabin dangerous to Capt. Williams? Or does Mr. Ismay purposely admit that social drinking unites a man for the responsibilities of such a position? The public safety demands that no more liquor should be permitted on board of our ships; that no man shall be employed on ship, car, engine, or stage who drinks at all.

Our old, staunch, tried, temperance friend, ex-Governor Berry, built a tannery in the town of Bristol, N. H., in 1826. It is said that it took twelve barrels of cider and one barrel of rum to do it; and that three gallons extra were required to put the ridgepole on. A fight was the result, in which one man got his leg broken. Mr. Berry then formed a temperance society among his employees, which has been kept up ever since. It is said that this was the first society of the kind in New Hampshire.

Commercial.
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WHOLESALE PRICES. May 5, 1878.
GOLD.—@ \$110 1/2 @ 1 1/2.
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COFFEE.—Western Yellow, 70 @ 74 cents; Western Mixed, 70 @ 72; bushel.
CORN.—@ 40 @ 42 bushel.
RICE.—@ 10 @ 12 per bushel.
SHRUBS.—@ 2.00 @ 2.50 per ton.
FINE FEED.—@ 2.00 @ 2.50 per ton.
SEED.—Timothy, Herd's Grass, 4.50 @ 4.75; Red Top, 4.00 @ 4.25 per sack; R. I. Bent, 3.50 @ 3.75; Clover, 3.00 @ 3.25 per lb.
POPKORN.—@ 2.00 @ 2.25 per box.
PORK.—@ 22.00 @ 22.50; Lard, 10 @ 10 1/2; Hams @ 13 @ 14.
BUTTER.—@ 30 @ 32.
CHEESE.—Factory, 12 @ 15; Dairy, 9 @ 10.
EGGS.—17 @ 18 cents per doz.
POULTRY.—18 @ 22 cents per lb.
HAY.—Eastern pressed, 23.00 @ 25.00 per ton.
POTATOES.—@ 2.00 @ 2.50 per 100.
BEANS.—Extra Pen, 3.50 @ 3.75; medium, 3.00 @ 3.25 per bushel.
HUGHES.—@ 4.00 @ 4.50 per box.
CARROTS.—@ 75 @ 80 per bushel.
DRIED APPLES.—@ 5 @ 6 cents.
CABBAGE.—@ 4.00 @ 4.50 per hundred.
BEETS.—7 @ 8 @ 100 bushel.
ONIONS.—@ 1.00 @ 1.25 per 100.
HARD SUGAR.—@ 5.00 @ 5.25 per cwt.
CANDY.—@ 4.00 @ 4.50 per 100 lb.
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It is estimated more highly for Flour, at steady prices. Butter and Cheese are selling dull. Eggs are quoted lower. Marrow Squash are out of the market.

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THE VINEYARD HIGHLANDS

ADJACENT TO THE

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Martha's Vineyard Camp Ground.

Present unequalled attractions for a

Summer Residence by the Sea.

With an elevation of 20 to 30 feet, overlooking the VINEYARD SOUND, with its beautiful views of Vineyard Haven, Naushon, and the Village of Edgartown, and so situated that the sun's blinding blaze is never reflected from the water, but the ocean view is always soft and refreshing to the sight.

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Facilities are UNSURPASSED.

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